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certain hours of the day and night, and its minimum at opposite hours. When the pressure is at its minimum the electrical force of our bodies is least, and at such times we are greatly enervated and weakened, and at periods of excessive humidity similar effects in our physical condition may be observed. When the atmosphere is thoroughly saturated it is a more perfect conductor, and the current readily leaves us for that offering the least resistance. All these forces tend to show and prove that there is an electrical discharge from one substance to another, and fully demonstrates that it needs but the best conductor to gather and a proper receptacle to store the electric fluid which constantly surrounds us.

Several experimenters are already employed in devising a plan for gathering and storing atmospheric electricity, and I am confident from the progress already attained in this line that it will not be many years before atmospheric electricity can be properly stored and utilized, taking the place of all lighting, heating and motor power employed at the present day.

The possibilities and uses to which this power may be applied are innumerable. I expect to see it used in every house in as simple a manner as gas or water, so that it shall be within the reach of the poor as well as the wealthy.

The earth and atmosphere were given to us for useful purposes; the earth has responded to many of our wants, and now as science progresses and we are becoming more enlightened, the possibilities of atmospheric qualities and quantities are open for experiment.

E. B. DUNN.

WHY MORE MEN DO NOT MARRY.

THE first reason that naturally suggests itself as answer to this question is the cost of living. To day it takes more money to support a home than formerly, because what once were luxuries are now considered family necessities. Not only must the poorest city tenement-house be provided with set laundry tubs, but farmers' wives insist that their kitchens as well as their husbands' barns shall be provided with modern appliances.

A woman herself is no more expensive as the presiding genius or as the maid-of-all-work in the home than in the past. If she has more clothes than her predecessor it is because newspaper and magazine enterprise has brought the æsthetics of dress within the reach of her economics. She runs her own sewing-machine, and cuts her cheap material by the latest pattern in *Harper's Bazar*, instead of employing the village dressmaker, who has to be found as well as paid.

But apart from herself the woman, as wife and mother, demands more accessories than did her grandmother and the problematic husband counts the cost of these non-essentials before he proposes. He knows he cannot get as much out of his possible wife as his father did out of his mother, and that even if he dared to work her as hard, his doing so would furnish forth a theme for discussion at some woman's society. Naturally his vanity objects to such display of his valor as an employer, disguised as a husband. If individual men were once under the sway of individual women, the collective man is now bossed by the collective woman and dreads the dispassionate treatment he may receive from her words in clubs and social circles.

In the estimated cost of living, the prospective husband includes not so much the price of meat or flour per pound as the expense of hygienic

conditions demanded by the spread of popular science. These really constitute the difference in cost between the past and present. A set tub is a convenience, but the necessity of another wash-room than the kitchen arises from the modern perception that it is unhealthy to have food cooked where clothes are washed and babies tended. The notion that every man, woman, and child is entitled to a yearly vacation for the sake of health is expensive. The discovery that each one needs about thirty cubic feet of fresh air each minute necessitates rent for larger or separate sleeping-rooms. Though the skill in better preparation of food, now often acquired in the public schools, diminishes the cost of waste, and less sickness is the result of increased sanitation, still the economics of hygiene foot up to a formidable potential bill in the mind of a cautious lover.

To the honor of men be it said, however, that each one of them wants his wife to live as well as do other men's wives. Disliking in imagination the possible result of such a wish, which is actuated by fear of the public as much as by love, he foresees the purchase of his furniture on the installment plan and the final foreclosure of the mortgage on his house. He suspects that if married he will not have the strength of will to resist alike the mandates of pride and the appeals of affection, and will spend more than he can afford, when carrying also a good insurance policy, while if he remains a callous bachelor his self-regard bids him consult only his own comfort.

Man, too, is very timid about his ability not merely to maintain a wife, but to keep a home within respectable numerical proportions. He knows he should enjoy the dignity of having an heir, but he does not want too many. So in whatever light he calmly regards the subject he counts its cost. If, indeed, he has fallen in love unwittingly and irretrievably, he takes counsel of hope and expects to get along somehow.

This consideration of cost applies to all classes and conditions of men who marry as intelligent beings, which leaves a larger number of unreflecting men and women who mate with less forethought than the birds of the air. Among these classes the ratio of marriage is in inverse proportion to the income, for the less one has the more he believes in Providence or in his own self sufficiency. Such faith accounts for most of the buoyant, inexpedient marriages that the laboring class contracts, which after all are rewarded often, if not by success, at least by indifference in feeling, as it is reasoned there is never anything bad but it might have been worse.

Among the working classes (the upper ranks of the laboring class) and through all the various sections of the middle class, this counting of cost cools the mental atmosphere for marriage; while plutocracy, feeling that at any time it can afford to do what it wishes, is at ease on the subject, turns philanthropic and endows institutions instead of wives, since the ability to do what one wants often destroys the wish to do it.

As potent as the considerations of expense are the four causes of summer-girls, education, athletics, and clubs, which lead many men not to marry.

A summer-girl is not half so serious a business as a platonic affair, though her varieties, excuses, and fritterings slowly bereave men of any notion of steadfast affection and rational enjoyment. She fastens like a parasite on the tender college youth and adores his fresh, young manliness. She leads him a jig in the dance of his feelings, too wary to accept more than bonbons, and ready to hold him in leash as a brother when he runs to sentiment. One or two such experiences teach him in turn, as he grows

older, the art of flirtatious fencing and of breaking off in the middle of a declaration. At the end of a season his vanity has not been hurt by a refusal, and her conscience consoles her for not having brought him to the point. When he has re-established his good opinion of himself, he finds he has lost the zest for a lengthy marriage, thinks less of girls and more of his mother, and settles down as a bachelor, ready again for any test of his emotions which will not culminate in the fixity of feeling requisite for a wedding. One could moralize over the harm these experienced summer-girls inflict upon ideals of honor and loyalty if they themselves were not so capriciously bewitching and from an economic point of view so much less expensive than wives. That they injure their "sex" does not disturb their futility. Their reign is brief, and they care not that its injuries are lasting if they have got as much out of it as they could.

A middle-aged bachelor who has had many summer-girls is apt to allege as the reason of his single life that he could not find any one to marry him. Such simplicity betrays itself, even if it is courteous to womanhood. What he really means is that his summer girls have destroyed his ability to love but one person steadily.

The higher average in education which is now expected of every one has also acted as a deterrent upon a man's desire to realize his tender fancy for marriage. It is not enough to go through high school; ordinary fellows must also go to college. When a boy finishes his four years there, seven more at least lie ahead of him, if he studies a profession, before he can earn a thousand a year; or if he goes into business on his own merits and not on his father's capital he is forewarned that he must be content to remain a subordinate indefinitely. This is the price he pays for his collegiate training. It may be worth it, but few fellows get engaged on class days as did their fathers. The graduates of to-day argue that though a wife may help some, so many girls are collegians, the birth of many children hinders prosperity. Such men are too humble or fearsome to ask women to endure penury lest they fail of ultimate success. For one Palissy who burns up his household stuff and wins, there are thousands who pawn it and fail.

Besides the delay in establishing a home imposed by the demands for the higher education, the delights of knowledge in itself, which are more deeply appreciated each day, act against haste in marriage, until inclination for it has faded away. Culture is less expensive than a wife and her charms are more enduring. Fame is more manifold than home affections, and her rewards are a lien on future ages. A scholar need not now be a monk and his library can be far more to him than the actuality of a children's nursery. In the past a man, though a student, married, since marriage was the divinely ordained order of things. He took it as a matter of course, as a mere incident, not counting its consequences, which must occur in his experience as it had in that of his ancestors. Now, having outgrown alike the theological authority of marriage and the church vows of celibacy, he sees he can do as he pleases, always provided he is not in love, while the pleasures of the intellect dominate him to the exclusion of the chivalrous or selfish gratification of supporting wife and children.

There is also a physiogological result from the effects of education which must be reckoned with as a factor in the prevention of marriage, a well-recognized bit of common sense—that the more culture a man possesses the less gross are his instincts.

The advanced state of general education extends this truth from the ex-

ceptional individual to the average thousands of intelligent people who understand the laws of economics, of hygiene and of mental growth so well that they prefer the lesser risks of bachelordom to the greater uncertainties of marriage. After all, man grows fearful as he gets educated.

It is not, however, the education of books alone which acts as a deterrent upon a man's thought of marriage, but his study of physical culture. The wide-spreading popularity of athletics has done more to destroy belief in his supposed need of marriage than any other institution or cause. Health is now a frequent foremost consideration in a young man's calculations, health to be gained independently of marriage, as gymnasiums have taken the place of false advice and curbed the morbid growth of passion.

Athletics, however, never would have attained the educational rank they now hold among the non-collegiate working classes if the colleges had not stimulated their growth, and sanctioned their games; though they have not yet awarded a scholarship for skill in them. Still, the roughest prize-fighter feels behind him this collegiate approval, which eventually will restrict brutality in any contest as athletics come to be regarded as the surest road to health, and not as an opportunity for making money by bets, prizes, or entrance fees.

The effect of this college supervision of health, of professorships in physical culture, of "Christian" gymnasiums, athletics, clubs, and swimming tanks is indirectly helping marriage to reach its true development in equality of companionship, and taking away from it those Eastern notions which vulgarized it. Belief also is lessening in the old theological doctrine of the subserviency of woman, a dogma which made her indignant, and degraded man.

Further yet reaches the effect of athletics upon marriage. The well-trained muscular man ceases to find beauty in feminine lassitude, and so working women and college girls have their gymnasia and athletic sports, which make them cope with man in health. Then when marriage is entered into as partnership of feeling as well as of means the children are well born.

Clubs also furnish another cause which induces men to postpone marriage until the habits of personal comfort have become so thoroughly established that they will not risk the friction of home arrangements. Many persons consider these clubs as the strongest preventives of marriage, but as their members are constantly grieving over the defection of their friends, who, one by one, prefer to spend their evenings in the cushioned corner of a drawing-room rather than in the jolly smoking-room of a club, it is doubtful if clubs act as a hindrance to marriage except upon those whose minds are already made up.

But clubs do foster the growth of platonics among middle-aged men, who, after they have entered its labyrinths, never emerge into the open confines of marriage. Acknowledging the necessity of woman's presence as a stimulus to their emotions and a joy to their vision, they find platonics very inexpensive compared with marriage, and less scandalous than repeated divorces.

The real objection to clubs lies in their insidiousness in slackening energy and creating selfishness. A fellow can live at them better than in his own house. He likes the obeisance of the trained waiters, and knows he cannot get from self-regardful girl-domestics that quick attention to his wishes which his club provides. He has no responsibilities there. He need

not speak if he so elects, while at home he will at least be spoken to. He is independent, after he is admitted. Before that he is as anxious for his election as is an enamored boy for the suffrage of his summer-girl. He has comforts for which, of course, he must pay, but he is not subjected to a perpetual rise and fall in the price of food.

There he has many newspapers, instead of one, which, if he were married, his wife might desire to read at the very time he wished to peruse it. If the menu is not well cooked he can find fault without having to engage a new servant, as would be the case if he were wedded. In short, club life provides that easy affluence, personal independence, and gratification of the palate which a fellow on a small salary can command as a bachelor, but which would be impossible if he had a wife, even if both lived *a la carte*, that unsatisfactory process of mental juggling by which two persons make believe that each has had enough when both are still hungry.

Among the indeterminate factors of prevention of marriage is the growing modesty of men. They are not as self-conceited as they used to be, since their inherited self-consciousness has at last accumulated a force of self-distrust, which makes them fear they may not be accepted. They know they cannot talk about books as well as girls can; that they are liable to attacks of fretful indigestion; that they have not the patience or health to always keep on earning in support of a home. In short the complexities of modern life have unsettled their sureness about themselves. How can they tell that because they love a girl to-day they will to-morrow; that because they like to play with their nephews and nieces they would enjoy having children of their own; and that realities will be better than reveries?

In the olden time a man was pretty sure he would be accepted; now he is quite sure that he may not be. Having grown modest, he has become diplomatic and makes himself aware of the beating of a girl's pulses before he actually proposes, for he knows that merely declaring he loves her does not amount to much now-a-days. Added to his self depreciation is his nineteenth century caution and he is a better accountant than lover, as he waits for a girl to give some encouragement before he finishes in words the sentences which his acts seem to justify.

But as man is also vain as well as modest his vanity deters him from speaking too soon; for though he may be self-condemning before his inner consciousness he is eager to appear well before the world, and he had rather go on loving a girl in secret, for fear that he will be refused, than be made a fool of by showing his regard for her too openly. These secret lovers, fearful and passive, are not marrying men.

Whether or not the women of this generation are as charming as those of a past age depends on one's ideals, but certainly, as the susceptibility of women to marriage has lessened and they have become self-supporting, it is possible they do not so quickly excite the thought of love in a man's mind as of sisterly regard. Certainly if women are less attractive because of their mental and financial independence, another cause is found for dislike of marriage. After all, when a man is in love any reason fails to convince him of the folly of marriage. When he is indifferent, he is open to conviction. When he thinks he is firmly opposed to marriage then will he suddenly wed the youngest girl who will take him.

The result of the cost of living, of athletics, clubs, etc., constitutes the reasons why more men do not marry, for most men do. When migration is equalized so that some States have not a superabundance of men and others

of women, doubtless enforced propinquity will increase marriage; but it is impossible for education to be as general as it is to-day without men's finding out their capacity to live alone and to be happy, as women have discovered their power to do the same.

Nevertheless the wise man never makes a positive statement about himself, preferring to pose problematically before himself and others, lightly discussing the past, accepting the present and smoking his way into the future. But all his caution as a bachelor does not prevent his being aware of a frail shudder passing over him at the thought of what might have been, while as a married man he is too gentlemanly to regret having taken a wife unto himself.

KATE GANNETT WELLS.